Divine Inspiration

T. McK. STUART

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Divine Inspiration

vs.

The Documentary Theory of the Higher Criticism

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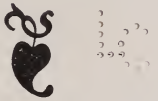
By T. McK. Stuart, D. D.



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Higher Criticism vs. Divine Inspiration

PRELIMINARY to a discussion of this proposition, "Does Higher Criticism invalidate Biblical Inspiration?" it is important to reach a definite understanding as to the meaning of the terms here employed, and the sense in which we shall use them. Higher criticism as a *species* of criticism has necessarily no antagonism to the Bible nor to its claim as a Divine revelation. It means simply the critical study of the Bible in the light of its his-

torical relations, its language or languages, its literary structure, and the like. The word "higher," however, as defining the criticism is meaningless, if not misleading. Neither literally nor metaphorically can it be said to be higher than any other form of criticism. In fact, there is not a sharp and well-defined distinction between its province, and that of textual or so-called "lower criticism." The higher criticism invades the domain of textual criticism, whenever it attempts to correct the text or modify the translation, as it often does with hypotheses and suppositions. It is the province of textual criticism to give us, if possible, from manuscripts and other collateral sources the original text of the Scriptures. Higher criticism it will be seen has to do

with the literature of the Bible and the historical relations of its authors to their times and environment. Its findings are therefore conjectural, and founded upon grounds equally conjectural. Literary and historical criticism in the realm of secular history and literature has never furnished very much assurance of its reliability. Its fundamental assumptions have been skeptical. This is especially true with reference to the higher criticism as applied to the Bible. If the Bible is a Divine revelation it holds an exceptional relation to all rules of criticism. The critic who rejects the story of the miracle has at once prejudged the whole question so far as the Bible is concerned. It is this attempt upon the part of the critics to apply the rules of criticism in all cases

to the Bible, that has made the phrase "higher criticism" objectionable to the believer in Divine revelation, for it has seemed to be an ally of skepticism. Especially is this true, since the critics have uniformly sought to give an account of the origin of the Scriptures distinctively different from that which by just implications the books give of themselves. In other words, the history of higher criticism has been identified with a series of sucessive hypotheses that have contradicted the Divine origin of the Scriptures as a revelation from God. The Old Document Theory, the Fragment Theory, the Crystallization Theory, and, lastly, the Modified Document Theory, have each squarely antagonized the historic veracity and authenticity of the Scriptures.

When, therefore, the proposition, "Does the higher criticism invalidate Biblical inspiration?" is submitted to us, we take it for granted that there is here meant, "Does the Modified Document theory of the critics invalidate Biblical inspiration?" I shall maintain the affirmative of this proposition. I shall not discuss any theory of inspiration, but use the word in the general sense of the Divine guarantee to the veracity of the Scriptures. The only thing I am concerned to know is this: Is the Bible true? And is it a revelation from God? The truthfulness of the Holy Scriptures will take care of their inspiration. It is not what is technically known as the doctrine of inspiration that is concerned in the issue with the Documentary theory. We

are told by certain conservative critics that we may hold to theories of inspiration that will not accord with facts as they are found in the Scriptures. One writer ("New Apologetic," page 107) asks: "Suppose you hold a doctrine of inspiration that is clearly inconsistent with well ascertained facts of the Scriptures, what are you going to do with the facts?" We answer: "Suppose these alleged facts make the Scriptures contradict themselves, we will be honest enough to quit talking about theories of inspiration. We will deny the possibility of inspiration at all, and address ourselves to the alleged facts, for we have found that they oftentimes disappear under a searching investigation. This one thing we know with

definite certainty, that a falsehood can not be divinely inspired. Anything, therefore, that tends to invalidate the Scriptures destroys inspiration of any and every sort.

CHAPTER I

The Issue Joined

WHAT is the Documentary theory that is held in all essential features by both destructive critics and conservatives alike —by those who deny a supernatural revelation, and those who still cling to that idea, though they leave but little of it in the Old Testament Scriptures?

The Documentary theory is a theory of the origin of certain books of the Old Testament entirely different from that taught by necessary inference from these books themselves, and from that taught also by the New Testament, and received

from uniform tradition down from the time those books were written. Now let it not be forgotten that it is simply a theory, and that it is founded upon a series of hypotheses. Theories are evolved for the purpose of explaining facts, and are only entitled to our consideration when they explain all the important facts.

Now then as to the theory, it assumes that the first six books of the Bible called by the critics "The Hexateuch," were the production of at least five different authors, or four authors and an editor called a Redactor. Why "Hexateuch?" Because the theory demands the obliteration of the Pentateuch. According to it there were no five books of Moses nor of the Torah. But again why "Hexateuch?"

Because these six books are said to contain the four documents of the theory. In other words, "Hexateuch" was born of the theory of documents, and has no basis of existence outside of it. It is an impertinence, for it is an assumption of the whole question in dispute. There is a reason for Pentateuch in uniform history and tradition; there is none whatever for "Hexateuch," except in the conceit of certain critics.

Now the simplest form of this Documentary theory is this: J. E. D. P. R^1. R^2. R^3. J. is the Jehovist, or Jahvist, or Yahwist—the last two are the terms used by the critics. This Jehovist is supposed to have written about 800 B. C. E the Elohist is supposed to have written about 750 B. C., and to have belonged to the

Northern kingdom of Israel, while the Jehovist belonged to Judea. D the Deuteronomist is supposed to have written about 621 B. C. P the Priest or "Second Elohist" is supposed to have written after the Exile, and about 444 B. C. R' is the first Redactor who is supposed to have united the documents J and E together into the document JE. R^2 and R^3 made other redactions before the text came to its present form. The last redaction was made as late as the fourth century B. C.

Now it must not be inferred that the critics agree as to the number of redactions, modifications, combinations, and interpolations made before the books received the final form in which we have them. There may be some agreement as to general features, but there is unlim-

ited disagreement in details, each critic being governed by his own preconceptions as to what his so-called canons of criticism demand. Some of them carry us off into a maze of cabalistic letters exceedingly confusing, and we find ourselves wondering, "Can they be serious in this matter?" Bartlett ("Veracity of the Hexateuch," page 306) gives the constituents of the Hexateuch according to Cornill as J^1, J^2, J^3, E^1, E^2, E^3, D. Dh, Dp. P^1, P^2, P^3, Rj, Rd, Rp, and some fragments not included.

Now as complementary to this hypothetical literary structure is the theory of the three codes of the Mosaic law. The first is the Sinaitic code, which had its beginning, it is assumed, in the days of the Exodus, and in a general way may be attributed to Moses. It is principally to

be found in Exodus xx to xxiii, though much of even this legislation belongs to a period after the settlement in Canaan.

Part of the Decalogue is not of Mosaic authorship, especially the first two commandments, because they inculcate a strict monotheism, and that does not comport with the development theory concerning Israel's gradual approach to monotheism. These critics make Israel for several hundred years polytheists—worshipers of Baal and other Canaanite divinities. The Deuteronomic codex, which is to be found in the Book of Deuteronomy, is said to have been first produced by Hilkiah the priest in the time of Josiah, about 621 B. C. It was a forgery that the wily priest palmed off on the kingdom of Judah as the law of Moses. It was produced in

the interest of one altar, and that at Jerusalem. The Priest codex is all that part of Levitical legislation that we find principally in Exodus and Leviticus. P, or otherwise called the Second Elohist, is the primary author of this about 444 B. C., and after the return of the Jews from Babylonian exile. Now this scheme of the three codices, it is contended, is in harmony with the history of Israel's development as they educe it from the historical books. Underlying this contention are several assumptions. Assumption number one is, that laws could not be enacted in anticipation of a condition of society which at that time did not exist. For example, the Sinaitic legislation which made provisions for dwelling in cities, and the settled conditions after the con-

quest of Canaan. Another assumption is that the laws enforcing the worship of Jehovah alone could not exist, because of the seeming prevalence of idolatrous worship among the Israelites for a long period in their early history. Another assumption is, that the law enjoining worship at one altar could not exist, because of the fact that it was frequently violated, and in some few instances for the time being the Almighty authorized sacrifice at other altars, as in the case at Bochim, and with Gideon and Manoah. Now does anybody seriously believe that the violation of a law is proof that it does not exist? If so, we are exceedingly puzzled with some facts concerning our prohibitory law in Iowa, and also the existence of that nondescript called the mulct law. As to the

authorized altars, is not a special Divine theophany a sufficient reason for the altars? Another assumption is, that silence upon the part of the inspired historians concerning certain rites of the Levitical services evinces that these rites did not exist. This argument from silence in its many phases plays a very prominent part with these critics. Yet there is nothing more delusive. In fact, it proves absolutely nothing.

Now some eminent conservatives are so greatly enamored with this theory of the gradual development of the three codes, that in their enthusiasm they are shouting victory. George Adam Smith exclaims, "Criticism has won, and we may now proceed to discuss the indemnity." Won on what? A series of negative as-

sumptions. If assertions and assumptions could win an argument, Smith has it. We marvel that a scholarly man, and a believer in a supernatural divine revelation, could be so carried away by the heat of his imagination.

Now the literary partition of the five books of Moses into documents has been made to conform to this theory of the three codes and their gradual evolution. It was this theory of the codes that made at a certain stage of the development of this documentary theory a perfect revolution of the Elohists, so that the first Elohistic writer of Genesis became the "Second Elohist." This alleged "Second Elohist" is the writer called the Priest, the alleged author of the latest of the four documents;

the one originating about 444 B. C. Why was this necessary? To get the Priest with his Codex after the Exile. But the First Elohist sprung into existence, in order that the Second Elohist might not show a too great versatility of literary character for the strict limitations of the theory. Now the theory teaches that this Second Elohist wrote the first chapter of Genesis to the third verse of the second chapter, and all the genealogical sections of Genesis, and always uses the term Elohim for the Deity until you come to the sixth chapter of Exodus, when he suddenly becomes a Jehovist. He also let his priestly characteristics and predilections stand out after that, while before he studiously avoided all mention of sacrifices, offerings, and priestly matters.

Quite a unique character is this Elohist-Jehovist. I am not surprised that they make him thus artful, for from first to last he aims to deceive. Now the marvel is that these theorists do not see that they have made an impossible character out of this priest. They tell us he is a cold, passionless, verbose chronicler, who never mentions a sacrifice or a priest, or a priestly rite of any kind, until the call of Moses; then he suddenly changes (not his literary style), but the whole burden of his writings, and becomes a priest, and a Jehovist priest, too, at that. Now the primary basis of this documentary theory was the use of the Divine names Elohim and Jehovah. These were used to make the sharpest possible distinction between the hypothetical authors. Yet here is an Elohist who turns

Johovist midway in his alleged production. Why not call him a Jehovist? Or why not, as in the case of the Elohists, discover a second Jehovist?

This then leads us to speak of this hypothetical "First Elohist." In the existing text of the Bible he is supposed to put in his first appearance in the combined JE of Gen. ii-iii, but appears alone about the twentieth chapter for the first time. Why was he needed in the exigencies of the theory? First, he uses Elohim. Second, he has literary characteristics that the "Second Elohist" is not supposed to have. Third, he writes about sacrifices and offerings. So the theory ran aground against its own distinguishing marks. We contend that there is also a demand that the

"Second Elohist" be divided into two to meet the requirements of the theory.

But the Jehovist who puts in his appearance with the fourth verse of the second chapter of Genesis, is on critical theories an equally peculiar literary character. He is a Jehovah-Elohist. That is, he uses both of the primary marks of distinction. But he is supposed to be a redacted affair. That is, a Redactor has produced a blended document here, and keeps that up to the end of the third chapter, when the uncombined Jehovist appears. On the theory of the critics, can anything be more inexplicable than this? To what conceivable purpose this adding of Elohim to an original Jehovist document for these two chapters? Why was it not continued? It

is all in place and perfectly explicable on the assumption that the author of the book had before him Genesis i-ii, 1-3, and aimed to show that the God who created the heavens and the earth was Jehovah the God of Israel. Now we have no quarrel with a rational documentary theory; namely, that Moses may have had documents before him, and especially a very ancient account of creation. In fact, we believe that this sublime creation document was the first Divine revelation made to man, to teach him to worship the Creator and not the creature—either sun, moon, or stars—earth, air, fire, or water. This creation story is divided into seven divisions by the declaration, "And God saw that it was good." It is neither "repetitious nor verbose," as the critics say.

It is plain, direct, simple, sublime. The cosmogonic literature of the ancients furnishes nothing like it. It is a sheer pretense, without one particle of proof that it was brought from Babylon by the returning exiles, or that "it was one of a series of creation legends existing among the Oriental peoples," as a quite recent Methodist writer in the field of science has dared to say. There is not one of these creation legends down to the latest one deciphered from Babylonian cuneiform that is not filled with peurile conceits, and polytheistic conceptions by the side of it. These may furnish some very general resemblance to it, but that is all; perhaps enough to show that they are polytheistic renditions of the same original account of creation.

It is not our purpose in this discussion to turn aside from our proper theme to reconcile this story with the discoveries of science. There is no need of reconciliation, as there is legitimately no conflict. The purpose of this account is to reveal God in creation, not to furnish data for the scientist to work upon. Yet how strangely the geologist has dropped into the phraseology of this cosmogony in giving us his cosmogony. He talks of "primordial light," of "chaos," of the "appearance of the continents out of the waters," and the "appearing of the dry land," of the "dawn" of life—the "Eozoic" age, the "successive peopling of the earth and seas with living things." No scientist in as few words could describe better the separation of the atmosphere, from the primordial

gases, vapors, and fluids and the office this atmospheric expanse was to fulfill as a medium of transmission of light, heat, and the vapor of water from above to the earth, and an agency of protection from a meteoric bombardment from without, than is done in the sixth and seventh verses of this account. "And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Here is the office of the atmosphere to separate the waters from the waters—"to modify and control their operations, and to offer a firmamentum to assault—the assault of heat or cold or light or solid bodies from without, yet in the open firmament of the heaven the fowl were to fly above the earth." Nor is it necessary for us to determine the idea that

the ancient Hebrew attached to this word *raqía*. Here its office is fully set forth, and scientifically fulfilled as we know it to-day.

But this was a digression from the general purpose of our writing, which is not to show the unreasonableness of the documentary theory, but to show that it can not be legitimately held and faith in the truth of the Old Testament Scriptures maintained. In other words, this documentary theory antagonizes the teaching of the historic portion of the Old Testament Scriptures from beginning to end. It is absolutely revolutionary, and inconsistent with the veracity of the record. This can be easily determined in the mind of any unprejudiced student, by simply placing the Old Testament of the critics,

with its theories as to the origin of its several parts, by the side of our Bible as it comes to us down through the ages, and it will be at once manifest that they are in antagonism throughout. Unquestionably the Pentateuch teaches the Mosaic origin of the entire Levitical economy. That the whole of it originated in the days of the sojourn in the wilderness, and if not from the pen of Moses, under his direction. Take Deuteronomy, for example. Does it not teach that its code from beginning to end came from Moses, and was delivered by him to Israel while they were yet east of the Jordan? Does not any fair and rational interpretation of the Book of Joshua imply and teach the same thing, and neither of these books can be made to teach anything else only as they are torn

to pieces after the manner of the documentary theory, and their parts assigned to a later date, and the work of Redactors and interpolators freely used.

A somewhat eminent writer on this subject has said: "A theory which makes the tabernacle a fiction, the priestly code an invention of Ezekiel, and the minute account of boards and sockets, and bars, and hooks, and pillars, and curtains, and loops, and taches, and pots, and basins, and bowls, and spoons, and shovels, and plates, and pans, the conceptions of Jewish priests at the time of the Exile, ought to tell us how such bondage of the letter fits into a theory of religious development. Is not the survival of the fittest a fundamental law of such a development? But behold the lofty lessons of Amos, Isaiah,

and Micah, who, according to these critics, denounced sacrifices as a vain thing, without Divine authority, and hateful to Jehovah, are superseded and overgrown by a ceremonial of outward service concocted by designing priests and foisted upon the chosen people in the name of Moses." ("Introduction to Pentateuch," Whedon's Commentary, page 38.) Now the Documentary theory does this very thing. And must we not say that that which was "concocted by designing priests and foisted upon the chosen people in the name of Moses," is simply an unparalleled fraud which can have in no conceivable sense the Divine inspiration? The author from which I have just quoted has, in my judgment, clearly established the Mosaic authorship of the Pentateuch, and also

cleared out of the way all the objections of this criticism thereto. But if he had not and could not, the fatal objection to this scheme of criticism still remains that it makes the Old Testament a stupendous fraud through the perversity of Redactors and interpolators, and we are out on a chartless sea with no guide but the perpetually changing guesses of the critics, and judging by the past of their speculations, the Lord only knows on what shores they will ultimately land us.

But one of the processes by which the advocates of this criticism, and especially those of orthodox predilections, seek to get a footing for their theory, is the magnifying of the small apparent discrepancies found in the Bible. The writer above quoted, in speaking of this disposition of

the critics, says: "More use is often made of what the writer does not say than of what he does say. Discrepancies are also needlessly magnified, and any passage or event, however important, that stands in the way of the critic's theory, is arbitrarily set aside as the addition of a different writer or the product of a later age." (Whedon's Commentary, Genesis, page 37.) Now there is a difference as wide as the poles between these minute discrepancies, some of which from our present knowledge we may not be able to reconcile and the wholesale invalidating of Old Testament history. The infidel uses these blemishes to overthrow the Bible. Ingersoll was voluble on the "mistakes of Moses." The critic uses them to prepare the way for the numerous discrepancies,

contradictions, and intentional frauds that his theory makes. The critic makes a conflict between the first and second chapters of Genesis a conflict between the alleged two accounts of the flood, and reserves his finest scorn for the Reconciler. The skeptic does not need to spend his time in opposing the plans of the reconcilers; that has been neatly done to order by the critics, with a great deal of sage and scholarly advice thrown in. Yet the orthodox critics who adopt these theories are reconcilers with a larger task before them to reconcile the Bible as at all a revelation from God with these theories borrowed from men avowedly skeptical as to the possibility of any supernatural revelation. It is positively touching to see conservative critics trying to save a small mod-

icum of Divine revelation from the wreck and ruin their documentary theory makes. It fills the Old Testament with legends, but "these legends have a good moral and spiritual significance," so these conservatives tell us, as a small compensation for the loss we have sustained in having their historic reality overthrown. Here, however, is a class of facts that greatly trouble us, and must trouble the conservative reconciler. Christ and His apostles deal with these "legends" as though they were historic realities. For example, Christ treats the story of creation as though it revealed real facts. Compare Matt. xix, 4, 5, with Gen. ii, 23, 24. "Have ye not read that He that made them from the beginning, made them male and female?" Now how will this sound: "Therefore"—that is, be-

cause of this legendary story—"a man shall leave his father and mother and shall cleave unto his wife, and the twain shall become one flesh?" In like manner he indorsed the so-called legendary story of Noah and the flood. (Matt. xxiv, 37-39.) "And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away, so shall be the coming of the Son of man." So also the "legends of Abraham, Isaac, and Jacob, and the accounts of Elijah and Elisha, and the stories concerning the widow of Sarepta and Naaman the

Syrian. How would this sound? "As in the legendary story of Jonah he was three days and three nights in the whale's belly, even so shall the Son of man be three days and three nights in the bowels of the earth." Paul founds an extensive argument on the legendary story of the fall of man in the garden of Eden. Is it not at once apparent that the old reconciler has a small task by the side of his more modern congener, who attempts to harmonize the veracity of God's Word with these theories? We very much prefer the task of the old reconciler.

In fact, the men who evolved this theory were not seeking a basis of reconciliation with the acceptance of the supernatural—the miraculous and the prophetic. They were seeking so to overthrow the story

of the miracle that there may be left no standing ground for it. This in the interest of materialism. The writer before cited says: "Most of these critics enter on the study of the Bible under a prejudice hostile to any supposable manifestation of the Supernatural in human history. Many of them confess this at the outset. With such writers all miracles are myths or legends, and he is the ablest critic who devises the most plausible theory of their origin."

"A dispassionate study of the works of these critics begets a conviction that the detailed arguments by which they endeavor to support their theories are not the real steps of the process by which their conclusions were reached. The entire history of critical assaults upon the Mosaic

authorship of the Pentateuch has been notably a succession of adjustments. One theory has given place to another, and the methods by which they have been put forward and argued are largely of the nature of special pleading to maintain a position already definitely taken." (Whedon's Commentary, Genesis, page 36.)

Now this clear and concise statement of the case is, in my opinion, a very sufficient reason why all conservative critics should reject the Documentary theory. It is of skeptical origin, and based not on facts, but upon skeptical preconceptions. It matters not who it is that calls the great salient historic facts of the Old Testament legends, whether it is a destructive critic or a conservative, the issue with the Bible is the same and the challenge to faith in

God's Word is the same. Whenever I accept that theory, I decline the impossible task of reconciling the Old Testament with any conceivable idea of Divine inspiration.

CHAPTER II

The Modified Documentary Theory

But this Documentary theory has its counterpart in the critic's dealings with the Prophetic books. Those marvels of incisive preaching, of perfect moral teaching, and of an unsurpassable monotheism, always facing the glorious future of the Messiah's reign, and in their conceptions sweeping the ages to come when "the isles shall wait for His law," and "the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it." These productions, without parallel in the history of

any nation that ever existed, must be subjected to the same divisive processes. Great Isaiah is first divided in two, and then hacked into fragments. There is a tradition that he was sawn asunder by order of Manasseh the king. Possibly this was anticipatory of the work of the critics. One thing is certain, however, that the same theoretical assumptions that divided the book in two at the close of the thirty-ninth chapter, also required a division of the first thirty-nine chapters into five or more parts. So logical consistency has compelled the critics to take away from Isaiah such chapters as the eleventh, twelfth, thirty-fifth, and other sections. I have not the space, nor is it my purpose, to defend the unity of Isaiah's prophecies, but simply to call attention to the fact that

the theory of division is founded upon preconceptions concerning the prophecies contained in the book. For example, the naming of Cyrus as the divinely appointed deliverer of the captive Jews. (Chapter xliv, 28, et al.) Now this is no more difficult nor unreasonable than other prophecies concerning the Messiah, that were given on any theory possible hundreds of years before the time of the Messiah. The fifty-third chapter as a prophecy of the Messiah is much more wonderful than the prophecy concerning Cyrus. But, again, if the allusion to Cyrus is not prophetic, it is a subterfuge and a fraud, for it is in the language of prophecy—it refers to events yet future. Now the critics suppose that a promiscuous lot of anonymous prophecies were compiled together

in a prophetic roll bearing the name of Isaiah. Whoever did this manifestly perpetrated a fraud for fraudulent purposes. Yet from all parts of this book the Divine Master and other New Testament inspired men quoted. Here is something to be reconciled by the critical reconciler. Does he do it? Not that we have been able to see in his writings on Isaiah.

But it is said that the literary characteristics of the two parts are strikingly different. Some have even gone so far as to affirm that the author of the first thirty-nine chapters could not be the author of the last twenty-seven. But others have found out that they must pick a chapter here and there out of the first thirty-nine, which somewhat modifies the sweeping pronouncement on differences of style.

But this argument from style and literary characteristics is a very great delusion. Different themes require different treatment. Dr. Stanley Leathes, in his "Witness of the Old Testament to Christ," has demonstrated the utter insufficiency of this style argument by a thorough examination of the two parts of the book, comparing them with well-known productions of modern times. Pause to think for a moment of the keen discrimination of the critic, who can take a work at least twenty-five hundred years old, in an Oriental language dead for more than twenty centuries, and dissect it into six or more documents—dissecting out a verse here, a sentence there, a phrase and even a word in another place, and assigning each to its proper author. "Such knowledge is too

wonderful for me." But this is not all. Here is a Book that bears the stamp of the Divine, in its mighty prophecies, in its sublime conceptions of God and His government here upon earth, all of which have been the admiration of the profoundest thinkers of this and all intervening ages, yet absolutely nameless and unknown. Jewish contemporaries so admired His wonderful teachings, that they preserved them to all coming ages, but they forgot His name. But there was a man named Isaiah, son of Amoz, who did some prophesying in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and they concluded He must be the man, and this mistaken notion has been perpetuated through the ages down to the nineteenth

century, when the critics made the marvelous discovery of five or six Isaiahs.

But time would fail me here to speak of Jeremiah, Daniel, Amos, Micah, Zechariah, Jonah, who have been decapitated, sawn asunder, falsely accused, and tortured on the rack of criticism, until marred out of all resemblance to their former selves. But they are in the keeping of Him who stands across the ages, saying, "Before Abraham was I am," and has also said, "Heaven and earth shall pass away, but My words shall not pass away."

Almost every assault on the integrity of the books of the Old Testament is an assault on the truthfulness of the New Testament citations. The book most frequently assaulted—Jonah—is most thor-

oughly indorsed by the Master Himself. There are 277 citations from the Old Testament in the Gospels. In the entire New Testament there are 1,033. The extensiveness of these citations shows how thoroughly the inspired writers of the New Testament and the Master Himself indorsed the Old Testament. These citations are made in quite a diversity of ways, but in nowise different from the ordinary methods used by Christian writers in all ages in making citations from the Bible. But the very manner in which these references were made shows that the New Testament writers had no doubt whatever of the authenticity and credibility of the Old Testament Scriptures, but regarded them as God's Word,

which was sufficient to settle all questions of controversy, moral and doctrinal.

Recurring now to our proposition; namely, that the Documentary theory is destructive of the veracity of the Old Testament Scriptures, and therefore invalidates any rational theory of inspiration whatever, I call attention to the fact that all anti-supernaturalists so believe, and use it for the purpose of eliminating both miracles and prophecy from the Bible. It will be conceded at once that if there is any Messianic prophecy to be found in the Old Testament, it is in Isaiah. Yet this is in effect denied by a recent critic. ("Isaiah. A Study of Chapters I-XII," page 215.) The author says of Christ in Isaiah's prophecies: "In other words He fulfilled

not this nor any other definite prediction, but the grand prophetic thought that underlay them all, and that found more or less inspired and inspiring expression among the Gentiles, and as the supreme manifestation of the Divine in the human." I give it up. This kind of fulfillment is too mysterious for me. It simply is no fulfillment at all. What is that "grand prophetic thought that underlays" Isaiah ix, 6, 7: "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders; and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to establish it, and

to uphold it with judgment and with righteousness from henceforth even forever?" Without question this is a quite definite prophecy of Christ. What is that prophecy "that found such an inspired and inspiring expression among the Gentiles," which is like this of Isaiah's? Where shall we look for it? What is this "supreme manifestation of the Divine in the human," that took place about Isaiah's time?

Here are glittering generalities, meaningless rhapsodies, given us for the plain words of prophecy. They ought not to deceive any one.

When Wellhausen's attention was called to the fact that certain conservatives, who had adopted his Documentary theory, were adjusting Divine inspiration

in some sort to it, he remarked that he believed that "he had proven that the Old Testament books were of a very late date, and fraudulent in their make-up, but he had not thought of holding the Deity in any sense responsible for them."

Now let it not be forgotten that it is not the question whether there are errors in the existing text of the Bible—errors which can not at present be corrected, seeming discrepancies that can not be cleared up, subsequent interpolations that seem to conflict with the date of authorship, as gathered from the books themselves. For example, the latter part of Genesis, chapter xxxvi. But these and all of them put together are very small difficulties compared with those created

by the theory of documents which we have been discussing.

We must remember that a perfect original text is one thing, and its perfect preservation in every minute detail quite another. In fact, the latter would require a perpetual miracle. We can not with all of our appliances to-day print a perfect text of the Bible. But no one that is reasonable will call these blemishes frauds or proofs of frauds, or even proof of original mistake. For to prove this last is to assert that we have in these instances the exact text of the original author, and that copyists and editors have made no mistakes. A Book twenty-five hundred years old thus preserved from inaccuracy would be a stupendous miracle.

But this Documentary theory stands on an entirely different basis. It contradicts the whole trend of history as it is taught in the text from beginning to end. It revolutionizes the history. The books obviously teach that the so-called three codes are all of Mosaic authorship. The Sinaitic code and the Levitical code are older by thirty-eight years than the Deuteronomic code. But the theory scatters these codes over a period of about one thousand years. The Old Testament history in its present form is continuous history, orderly and successive from that utterance that broke the silence of eternity: "God said let there be light, and there was light," up to the last utterance of Revelation, "And if any man shall take away from the

words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which are written in this book."

CHAPTER III.

The Higher Criticism and the Prophets

Now let us take the mutilated Bible of the theory. What is historically the first thing in that Bible? It begins with the fourth verse of the second chapter of Genesis, and continues to the end of the third chapter. This is the work of the Jehovah-Elohist. Then the fourth chapter belongs to the uncombined Jehovist. Then we have no more until we come to the twenty-ninth verse of the fifth chapter. Then we have the Jehovah sections of the fifth, sixth, and seventh chapters; then no more until we come to the first nine verses of

the eleventh chapter. Then we have the twelfth and thirteenth chapters, then fractions of the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth. What is left out of this? The account of creation in the first chapter, up to the third verse of the second chapter. Then the books of generations, genealogies, part of the flood account, the genealogy of the sons of Noah in the tenth chapter, the fourteenth chapter, and considerable sections of the following chapters up to the twentieth. At this juncture there appears on the scene the "First Elohist." Now if you will cull out of the first five books of the Bible what was written by the Jehovist, and then what was written by the First Elohist, and put these together, you have what it is alleged JE gave us. Or

in other words, if you will eliminate the Book of Deuteronomy and all that is assigned in Genesis, Exodus, Leviticus, and Numbers to the Priest or Second Elohist, you will be able to form some estimate of the fragmentary and incoherent shape of this history up to the year B. C. 444, when the Priest is said to have written and the Redactor patched this whole thing together. That Redactor was a genius. To him we are indebted for a consistent consecutive history of the Divine plan, though it is false and legendary throughout. Now if I have not made this plain it is not my fault, but the fault of the material with which I have to deal. The "Polychrome Bible" brings this out somewhat clearly to the reader if he can in his mind separate the documents from

each other as they are separated in time. That is, if he can keep clearly before him that large and important sections of the Pentateuch had no existence until after the Exile. In other words, if he will begin at the fourth chapter of Genesis and read the J sections through the Book of Genesis, remembering that this is the oldest document of the Bible, and produced in the southern kingdom of Judea some time before the E section was produced in the northern kingdom or Israel, he will get some conception of the knowledge of events conveyed by one of these documents. Let him also remember that E the first Elohist does not put in a separate appearance earlier than the transactions of the twentieth chapter. What a fragmentary history this separate document pre-

sents? Now then going back to the fourth verse of the second chapter he has what the critics call a redaction of J and E, making JE. This continues to the end of the third chapter, when the uncombined J begins the history. Is not this a history fearfully and wonderfully made? Query: How did the critics find out that E of the combined JE was the first Elohist, rather than the "Second Elohist?" It is hard to imagine anything more absolutely artificial and hypothetical than this whole document business. What is the alleged purpose of these several combinations of documents? It is said to be to unify these documents, to preserve their separate narratives, and to make them teach what separately they contradict. Now every one of these purposes is antagonized on this

theory of documents. Unity is certainly not secured, else the documents would not be discoverable so easily as these critics claim. The separate documents are not maintained, for they are too fragmentary to lead any one to the belief that any one of them remains as a whole production. And the fraudulent purpose is transparent on the theory of the documents. For if they were each produced under the circumstances that the critics claim, the purpose of the Redactor in making them teach what they would not teach is a transparent fraud.

Now Christ and His apostles built on the foundation of Moses and the Prophets. What a magnificent foundation it presents, according to the order of the book! From Eden's gate closed on our

first parents down to the exclamation of the Conqueror of death on the cross, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." Why does this word "Paradise" span the dolorous ages of darkness and death, and ring out again from the cross, if Paradise lost by the first Adam is not regained by the second Adam? The one a sad and sorrowful reality of the triumph of sin, the other the glorious reality of the triumph of grace in righteousness. The past of the Bible history is linked to the present and the eternal future. The key is in the hand of Him who walked in Eden's garden as the night of sin settled down upon the earth, and then in midhuman history trod the wine-press alone, and by His own arm brought salvation, and then again from

the excellent glory says, "To him that overcometh will I give to eat of the tree of life that is in the midst of the Paradise of God." Sure are we that you can not tear up the foundations without destroying the superstructure built thereon. Use this Old Testament word as he used it, an armory stored with weapons to foil Satan's seductions, a storehouse of truth furnishing unassailable premises for most convincing reasoning, a prophetic revelation of Himself and His kingdom here upon the earth and yonder by the throne. "O! foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things and to enter into His glory? And beginning from Moses and from all the

prophets, He interpreted to them all the Scriptures concerning Himself."

Recurring to the question again, Does the Documentary theory invalidate the inspiration of the Holy Scriptures? What does invalidate mean? To render valueless—to destroy them as a Divine revelation. This it most certainly does, for it destroys their veracity, and as we said in the beginning, a lie can not be inspired. A fraud can not receive the Divine sanction. The Almighty can never be charged with perpetrating a deception. But it is asked, "Can not fiction be used to teach moral lessons? And is it not so used?" Certainly. But that is not what the Bible is made to be by this theory. It is made to teach for truth that which is false in fact. It was made for the purpose of de-

ceiving. No doubt the parable of the "Good Samaritan" was a fiction, but a fiction true to life. Nobody ever was deceived by the fictitious element in it. But the antipodes are not wider apart than this kind of fiction in its purport and intent is from that sort of fiction, fraud, falsehood that makes the whole Levitical economy an invention of a Priest a thousand years after Moses, palming it off as the work of Moses. A fraud that absolutely reverses the whole order of history. A fraud, if the critics' notions are true, that renders all Bible history utterly worthless. For if a Priest and certain Redactors could succeed in so deceiving the whole Jewish nation as to their real history, and the place of Moses and the Prophets in it, what deception may not be

palmed off on any people? Here is a book which, unlike any other contemporary history, records the sins of rulers and people, the Divine condemnations and punishments visited upon them for their sins, their numerous defeats at the hands of their enemies, faithfully preserved by this people, though it is historically a fraud from beginning to end. You ask me to believe the monstrous, the impossible. That is not all, this fraudulent compilation of writings claims from beginning to end to be from God. It is always saying, "Thus saith the Lord." It also teaches the most perfect morality that the world ever received. Its doctrine of the Godhead is the sublimest ever taught to man—He is eternal, all-seeing, everywhere present, all-powerful, just, holy, true, merci-

ful, long-suffering, and tender in mercy. The most ancient of these writings, even according to the critics, are filled with these sublime teachings. What wonderful teachers were Amos, Micah, Hosea, Joel, Isaiah! Yet we are told that more than two hundred and fifty years after their times a wily priest reversed Israel's history, and made that first which was last, and that which begun in the spiritual end in the merely ritual, and overslaughed the great teachings of the Prophets with the ritualism of the Levitical system.

In order to help along this process of destruction, the time-honored faith of the Church of twenty-five centuries is called "Traditionalism." Where does history with its chain of well-authenticated records end in this case, and tradition begin?

According to the most ultra of the critics themselves, at least a century before Christ. According to the "conservatives," about four hundred years before Christ. Who knows that back of either one of these dates Israel's history was simply "traditional," and preserved as folklore from one generation to another, until it was put into a written form? This is an audacious assumption in face of the fact that we have written history that claims to emanate from the pen of Moses. Yes, the step is easy from "tradition" to "folk-lore," then to "myths," "legends," and the like. The New Testament revelation is built upon the historic veracity of the Old Testament Scriptures, and he who overthrows the truth of the Old Testa-

ment undermines the foundation of the New Testament.

Now we conclude this by saying that we have no fears for the Word of God in this conflict. It will come out all right, and its truthfulness will be maintained, and thereby its Divine inspiration be demonstrated, for it is the world's only revelation of God to man, and of man to himself. It alone radiates with light, life, and hope this dark abode of man, and the "valley of the shadow" that limits our present natural vision. It alone tells us whence we are and whither our destiny, and man can not do without it. Sure are we therefore that God will take care of it. But we fear for the evangelical Churches, that have borrowed from skep-

tics these theories born in skepticism, and destined to lead very many souls out into the night and gloom of unbelief and despair. Eighteenth century Deism had its day, and gave place to Rationalism. But that also was scientifically, logically, critically found wanting. Now this evolution of the latter half of the nineteenth century occupies the place of these older forms of skepticism, and is, we believe, finding its *reductio ad absurdum* in such works as Encyclopedia Biblica.

It will be observed that we have said nothing about the higher criticism as a form of criticism. Whenever it is divorced effectually from a theory that invalidates the Old Testament Scriptures, and deals with facts instead of hypotheses, we are ready to welcome it as a help

towards the understanding and elucidation of the Scriptures. But unfortunately it has been handicapped by theories and hypotheses from the start, that were at war with Divine revelation. It proposed to "humanize" the Scriptures, but it is humanizing the Divine out of them. It is filling them with human conceits, foibles, frailties, deceptions, to the extent that they become utterly unreliable. Let us beware lest we make it wholly a human book, or so much a human book that the Divine can not be co-ordinated with it in any kind of logical consistency. "But we have this treasure in earthen vessels"—in human language, and style, and the personal peculiarities of the human authors and their times—but "the exceeding greatness of the power is of God," and not of

man. The Church long ago recognized the human in the Scriptures, and consistently correlated it with the Divine. It needs no theory to-day born out of crass materialism to elucidate this. We believe there is no middle ground. Those who hold to faith in the supernatural and miraculous, will be driven by logical consistency either away from the Documentary theory or into the anti-supernaturalism and unbelief.

A Specimen Page of our American Contribution to the Documentary Theory.

Since preparing my paper on this subject, there came into my hands some specimen pages of a work just issuing from the press. It is entitled, "THE STUDENT'S OLD TESTAMENT," by Charles Foster Kent, Ph. D., of Yale Divinity School.

Divine Inspiration

It is variously commended by certain religious journals as "a very timely work from the conservative standpoint." If it voices the conservative view, there is very little to distinguish the conservative from the destructive. Page 266 of the first volume is given as a sample of the methods of the writer, and doubtless intended to show how readily the division into documents can be made, and how instructive this tri-partition of the story of the Exodus.

CHAPTER IV

A Sample of this Criticism

We herewith give first the text of the Revised Version, Exodus xiv, 19-31, twelve verses. Following it the author's decomposition into documents:

"19. And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them and stood behind them.

"20. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night,

"21. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong wind all the night, and made the sea dry land and the waters were divided.

"22. And the children of Israel went into the midst of the sea upon the dry ground: And the waters were a wall unto them on their right hand and on their left.

"23. And the Egytians pursued and went in after them, into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

"24. And it came to pass in the morning watch that the Lord looked forth upon the host of the Egyptians, through the pillar of fire and of cloud, and discomfited the host of the Egyptians.

"25. And took off their chariot wheels that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

"26. And the Lord said unto Moses, Stretch out thine hand over the sea that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

"27. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

"28. And the waters returned and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

"29. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left.

"30. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.
"31. And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord: and they believed in the Lord: and in his servant Moses."

The reader will notice the following caption, "THE TRIPLE TRADITION OF THE DELIVERANCE." Now this "triple tradition" represents the work of four parties—three alleged original authors, and the Redactor who blended them into one, and is the author of our present text. The first hypothetical author is called "The Early Judean Prophetic." The second is called "The Ephraimite Prophetic." The third is called "Priestly Narratives." We infer that there is believed to be more than one of these "Priestly Narrators,"—as many as the exigencies of the theory may re-

Specimen Page, Student's Old Testament.

Ex. 14^{19}] TRIPLE TRADITION OF THE DELIVERANCE [Ex. 14^{21}

	Early Judean Prophetic	*Ephraimite Prophetic*	*Priestly Narratives*
Deliverance of the Israelites and destruction of their pursuers	19^{b}Then the pillar of cloud changed its position from before them and stood behind them. 20^{b}And the cloud lighted up the night; yet throughout the entire night the one *army* did not come near the other. 21^{b}And Jehovah caused the sea to go back by a strong east wind all the night, and made the bed of the sea dry. 24And it came to pass in the watch before the dawn that Jehovah looked forth through the pillar of fire and of cloud upon the host of the Egyptians, $25$and he bound[g] their chariot wheels, so that they proceeded with difficulty. Then the Egyptians said, Let us flee from before Israel; for Jehovah fighteth for them against the Egyptians. 27^{b}But the sea returned to its ordinary level[h] toward morning, while the Egyptians were flying before it. And Jehovah shook off the Egyptians into the midst of sea, 28^{b}so that not one of them remained. 30Thus Jehovah saved Israel that day out of the power of the Egyptians; and Israel saw the Egyptians dead upon the seashore.	19^{a}Then the Messenger of God, who went before the camp of Israel continually, changed his position and went behind them, 20^{a}so that he came between the camp of Egypt and the camp of Israel; and there was darkness. *Then Moses lifted up his staff and the waters divided[f] and Israel went forward into the midst of the sea,* $23^{a}$and the Egyptians pursued; 24^{b}but Jehovah threw the host of the Egyptians into confusion, and [Josh.24^{7b}] *brought the sea upon them and covered them.* 21And when Israel saw the great work which Jehovah did upon the Egyptians, the people feared Jehovah; and they believed in Jehovah and in his servant Moses.[i]	$21^{a,b}$Then Moses stretched out his hand over the sea, and the waters were divided 22so that the Israelities went into the midst of the sea on the dry ground; and the waters were a wall to them on their right hand and on their left. 23And the Egyptians went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 26Then Jehovah said to Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and their horsemen. 27^{a}So Moses stretched forth his hand over the sea, $28^{a}$and the waters returned and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea. 29But the Israelites walked upon dry land in the midst of the sea, the waters being a wall to them on their right hand, and on their left.

Song of thanksgiving	15^{1}Then Moses and the Israelites sang this song to Jehovah, using these words: I will sing to Jehovah, for he is greatly exalted;	15^{20}Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. 21And Miriam sang to them,

[f] 14^{20a} Cf. Is. 10^{26b}, *Jehovah's staff will be over the sea and he will lift it up after the manner of Egypt.* Possibly a reference to the omitted part of the Ephraimite version.

[g] 14^{25} So Gk. and Sam. Heb., *took off*, but in that case even slow progress would have been impossible. A very slight correction of the Heb. gives the above reading. The meaning probably is that the wheels were stuck.

quire. What is surprising in this whole thing is the assurance with which it is put forth. Not an intimation is ever breathed by these parties that this whole thing is mere speculation, but the lines of dissection are run in and out among these twelve verses with all the confidence of one dealing with facts and not with sheer hypotheses.

Before we proceed with our examination of this piece of criticism, we wish to ask some questions, which we believe are pertinent as questions to be settled preliminarily to this criticism. (1) Who ever heard of these alleged three or four authors or their documents until a very modern hyopthesis evolved them? (2) Who can give us any more than a mere guess as to when these authors lived and

wrote? (3) Who knows that one was "Judean" and the other "Ephraimite?" (4) Why are the alleged "Priestly Narratives" now put at such a late period of Israel's history, if not at the behest of a pure hypothesis, which has for its object the destruction of the Mosaic authorship of the Levitical economy? (5) How did Moses's name come to be identified with all of these writings, historically from the days of Ezra down to modern times? (6) Is it not a violent presumption to call the deliverance of Israel out of Egypt simply a "tradition," since the Bible contains a consecutive history from that time down to the days of Ezra? (7) Who knows that this history was not preserved in written chronicles from Moses to Ezra? They are frequently spoken of from Moses

to Ezra. (8) Is there the slightest particle of proof to support the assumption of "traditions," "folk-lore stories," and "legends" as the basis of anything contained in the Bible history?

We are not asking for anything unreasonable when we are asking for some proofs outside of the requirements of a theory, that there ever existed such documents; proofs other than the artificial manufacturing of them. Yes, we will be willing to receive a bare "tradition" that such a species of literature ever existed in Israel. When we ask for this proof we are given an hypothesis, and then when we ask for the reasons for this hypothesis we are given another hypothesis. Logically have we not a right to something other than a guess in one or the other of

the premises before we accept the conclusion as unassailable?

Now take up this specimen fragment. (1) We notice that the "Judean Prophet" is made to tell us about the "pillar of cloud and fire," but nothing about "the angel of God," while the "Ephraimite Prophet" tells us about "the angel of God," but nothing about the "pillar of cloud and fire." Why was this split made between these two facts? Were the hypothetical authors each ignorant of what the other tells, or did the Redactor take one fact from one author and the other from the other? What canons of literary criticism require this distinction in assignments? Now the "Priestly Narratives," verses 19 and 20, are simply split into two and divided out between the "Judean"

and the "Ephraimite Prophetic," and the "Priest" has nothing in either.

(2) From this forward we will call these hypothetical documents J. E. and P., for they are simply the J. E. and P. of the Documentary theory. J tells us about the "strong east wind Jehovah caused to blow all the night." Neither E nor P knows anything about it. J further tells us that the "pillar of cloud and fire lighted up the way for the Israelities," but does not tell us about the darkness upon the camp of the Egyptians. This E tells us about, though he knows nothing at all about the "pillar of cloud and fire." Singular, is it not? Possibly this darkness that E tells about comes from its being night. P has nothing to say about this light and darkness. So far as he is concerned, it might

have all occurred in the daylight. E uses the term *camp* to define both the assemblies of the Egyptians and the Israelites. Possibly *camp* (Heb. Machaneh) was one of the marks of E. E also tells us about Moses's "staff" that he stretched over the sea. J and P know nothing about this "staff." It is not in the original text at all, but has been by the critic conjecturally gotten out of Isaiah x, 26. We are told that this was "an omitted part of the Ephraimite version." It must be therefore that Isaiah quoted from an Ephraimite version, that R did not have or use when he gave us the blended document called Exodus. Critically this is quite a circuitous route to find an omitted fragment of this alleged "Ephraimite version." P knows nothing of this "staff," though

he ought have known of this fragment of the Ephraimite version preserved in Isaiah, for he certainly lived and wrote after these prophecies ascribed to Isaiah. P tells us that Moses "stretched his hand" over the sea. Now this whole fragment business belongs clearly to the old "Fragment hypothesis" which has long since been abandoned. The "Modified Document" hypothesis requires the preservation intact of the original documents. But all through this dissection we evidently have a combination of fragments, and not documents.

(3) In order to have the Ephraimite story not omit the important particular contained in the other two—namely, that the sea covered the Egyptian—a section is brought over from Joshua xxiv, 7b.

Without this emendation E would be an incoherent fragment. But this substitution is evidently from a J document in Joshua. Singular that the E document must be patched out by a fragment from a J or at best a JE document.

(4) The P narrative tells us that Moses stretched his hand the second time over the sea, that the waters might return on the Egyptians. But neither J nor E has anything to say about it. Again, the J narrative has nothing to say about the Israelites crossing the sea at all. According to it the Egyptians got into the sea and were drowned, but the Israelities managed to keep out of it. Now while J had so much to say about the sea being divided and its bed becoming "dry land," is it not surprising that he omitted to tell us any-

thing about the Israelites passing through it, when he is supposed to have told this very thing over in Joshua xxiv? But we have already shown that the E narrative must be interpolated from J in Joshua, in order to have the sea divided and get the Israelities into it. What literary canon justifies a procedure like this? It will be an exceedingly easy matter to construct documents if these liberties are allowed.

(5) E tells us that the "angel of God went from before the camp of Israel to a place between the camp of Israel and the camp of Egypt." The text then says, "And there was the cloud and darkness," but here the critic has coolly left out the words "the cloud," which we find nowhere in these alleged three accounts. What became of this phrase? Was it an interpo-

lation of the Redactor? It is apparent that the critic has no use for it in E, where no clouds appear, but he does have use for the "darkness" connected with this cloud, for he says, "and there was darkness." What rule of literary criticism required the omission of this phrase, "the cloud?"

(6) The word "it" in verse 20a which refers to the "pillar of cloud" in 19b is converted into "he" by the critic to make it agree with "angel of God." Why? Because E has nowhere else mentioned this "pillar of cloud," and "it" of the text would be without grammatical relation. In J in verse 20b "it" is made to disappear from the text. Considerable liberty is taken here in the matter of translation to help out the theory.

(7) Another striking illustration of the contradictions involved in this critical dissection is the cross reference of the Ephraimite section to something found in the Priest Narratives. Following upon what is quoted from Isaiah x, 26, we have the words, "and Israel went forward into the midst of the sea," a reference to the same statement found in P, only the word Israelites in P is substituted for Israel in E and the words "children of Israel" in the text. Now the word "forward" is added in E to the text. Now while this is a reference upon the part of E to what is to be found in P alone, yet the critics make P write at least three hundred years after E. But it may be asked, "May it not be a quotation of P from E?" We think not, for E itself is, according to the

critic, made up of fragments taken from Isaiah and J in Joshua. But strike out these sections of Isaiah, Joshua, and P, and the Ephraimite story is fragmentary and incoherent, and neither the Egyptians nor the Israelites were in the sea. The only harm that came to the Egyptians was that they "were thrown into confusion." What at, does not transpire, unless it was at the "angel of God."

(8) But if this "Ephraimite Prophet" is E of the Documentary theory, he is supposed to have a strong preference for the Divine name Elohim. But he is a Jehovist here four times to Elohim once. This puzzles us greatly as to the real significance of these distinguishing marks. Perhaps this is the reason why this author

calls him "Ephraimite Prophetic," rather than the "First Elohist."

But now as to the general make-up of these three alleged accounts. 1. They do not agree in certain important particulars. If they are not fragmentary, they are discrepant throughout. That is, if each of them tells a complete story the stories are in conflict, and if they do not tell a complete story they are not documents, but fragments. 2. Taken together as the alleged Redactor has left them, they are consistent, coherent, and self-explanatory. Tear them apart as this critical scheme has done, and make them separate accounts from widely different sources, and from one to four hundred years apart, and you have no explanation of either their origin or meaning. 3. The careful

student of this case of literary trisection is at once impressed with the arbitrary methods of the whole procedure. Let him ask himself why this to J and why this to E and why this to P? and see if he can give a sufficient reason outside of a preconceived theory.

But we are naïvely told that these are "traditions," the oldest of which is about five hundred years away from the event it describes, the latest about a thousand years. Now these "traditions" deal with miracles. Are these miracles genuine? Are they sufficiently attested coming down to us through five hundred years of folklore stories? This account of the Exodus contains a wonderful miracle—the dividing of the waters and the destruction of the Egyptian army. Does the critic be-

lieve that any miracle or miracles were wrought in this connection? If so, what does he make out of the primary testimony?

But on the other hand, if this account comes to us, as it claims from Moses, then we have historic foundations that fit into their proper place in Israel's history, unique and miraculous as it claims to be. For a marvel we are told that this criticism "furnishes for the historian the data for the easy reconstruction of Biblical history, to the literary student the basis for a new understanding and appreciation of the wonderful literature of the Old Testament, and to the pastor, the Sunday-school teacher, the parent, and the individual reader positive religious facts and teachings, the want of which is being strongly

felt in this age when destructive conclusions are much in evidence." In the presence of such a manifesto the writer finds himself in profound perplexity. No destructive critic could take more liberty with the text of the Scriptures, and more completely revolutionize the whole trend of its historic teachings than he has done on this sample page. If his theory of documents and their origin is true, the Bible is false, and purposely made to teach a false system from beginning to end. Is not the "priest codex" ascribed by its author to Moses? And yet does not this critic ascribe it to a period one thousand years after Moses? If such critical manipulating of God's Word as is shown here is not destructive of its veracity, and all reverence for it in the minds of the

general public, we are at loss to conceive what could be. If this whole procedure, as indicated in these alleged three partitions of this account, is not imaginary, arbitrary, and unjustifiable by any facts connected with the text itself, then may we vote the stories of the Arabian Nights' Entertainment all sober realities.

To show how easily this process of partition can be effected with almost any kind of literature, we have taken the first paragraph of this announcement and have split it into two accounts. We might have split it into three had we been permitted to transfer fragments from other sections and make cross references, as did the critic with Exodus xiv, 19-31. In fact, we contend that our division is more neatly done than the critic's two principal documents

—the "Judean" and "the Priest Narratives." We have not left out words and substituted others, except in three instances. But the critic has done this repeatedly. Possibly it is the lack of the gift of imagination on our part, a gift which we notice has a large development in Old Testament critics. There is a redundancy of expression in the author of this announcement, whether it is the critic himself or not, that makes it a very easy matter to split up his writings into documents. Perhaps his familiarity with the Hebrew idiom, and Hebrew poetic parallelism, excess of metaphor, and the like, has begotten in him all the characteristics of a Hebrew Redactor. At least we are ready to submit this sample of redacted literature, and justify our conclusions on

L. of C.

critical grounds that it is a composite writing of the same kind that the author furnishes us in the "Tradition of the Deliverance."

We herewith present the original composite document, which we have discovered to be composed of two primitive documents. The first we will, for convenience of designation, call O and the second I. The characteristic phrase of O is "The Old Testament Writings." That of I, "Israel's Inspired Teachers." So named after the first letters of their terms:

ANNOUNCEMENT

The five essentials for Old Testament study:

(1) A systematic classification of its contents.

The Old Testament is a library containing the *writings* of Israel's inspired teachers, who lived at periods far removed from each other, wrote from widely different points of view and expressed their thoughts *in the language and literary forms peculiar to the* primitive Semitic

East. Their modern readers, however, live in the very different Western world. The result, is that while the combination of early songs primitive traditions, ethnological tables, tribal stories, genealogical lists, prophetic exhortations, laws, judicial precedents and historical narratives, found, for example, in such a book as Exodus, seems perfectly natural to the intuitive Oriental, it is a fertile source of confusion to the logical Occidental. The obvious solution of the difficulty is to be found in systematic classification. This work was begun by the Greek translators of the Old Testament to whom is chiefly due the approximately logical arrangement of the books in the English Bible. The confusion may be still further eliminated by grouping together those writings which have the same general theme, aim, and literary form, and then by rearranging them within each group in the approximate order in which they were written.

O

The Old Tetament writings is a library in the language and literary forms peculiar to the East, containing what is written from widely different points of view—

I

Israel's inspired teachers who lived at periods far removed from each other (in) the primitive Semitic East expressed their thoughts in early songs, primitive tradi-

prophetic exhortations, judicial precedents, laws, and historical narratives, found, for example, in such a book as Exodus. The approximately logical arrangement of the books in the English Bible, is chiefly due (to) the systematic classification as begun by the Greek translators of the Old Testament. Still further, the obvious solution of the difficulty of (literary analysis) is to be found in rearranging them in the approximate order in which they were written.*

tions, ethnological tables, tribal stories. Their modern readers, however, live in a very different Western world. The result is that while the combination seems very natural to intuitive Orientals, it is a fertile source of confusion to the logical Occidental. This confusion may be eliminated by grouping together those writings which have the same general theme, aim, and literary form.

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*(1.) *In* and *to* in the O document were words omitted by the Redactor.

(2.) The phrase "literary analysis" here supplied is to be found in O further along where he is treating of the same subject. We regard it as omitted by the Redactor.

(3.) *In* is also supplied in the I document for similar reasons.

Now, in conclusion, though this may be regarded as somewhat of a travesty upon the serious, painstaking, and "scholarly" work of the critics, it is, we think, fully justified as a means of showing up the unreasonable lengths to which they have gone in splitting up the Scriptures into inconsistent and incoherent fragments. It must not be forgotten that it is God's revelation to a sin-ruined world that they have undertaken to pick to pieces with their theories. One of the arguments for their scheme of decomposing the Scrip-

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(4.) For the word "Western" in the I document we prefer the word "Occidental" since the author has used it elsewhere in contrast with Oriental. These high sounding terms derived from a foreign tongue are more in accordance with his style. They indicate somewhat of the date of the document also. It was written after these Latin terms came into the English language.

tures into these assumed original documents, is that it *can* be done, and that the separate documents will still present an intelligible account. It is very pertinent as a rejoinder to this argument to show that almost any piece of literature can be divided up in the same way, and in a majority of instances not so much violence done to the structure of the original statements of the text, nor so frequently conjectural emendations and interpolations be employed to make consistent reading. We have a striking illustration of the shifts resorted to in the instance I have just presented. Two whole passages are injected into the E document from an outside source. Were it not for this it would be meaningless. Now we have no fear

for the Word of God, but we do fear that souls will be wrecked and perish, and the Church will be shorn of her strength because of these perversions of God's eternal Word.

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